

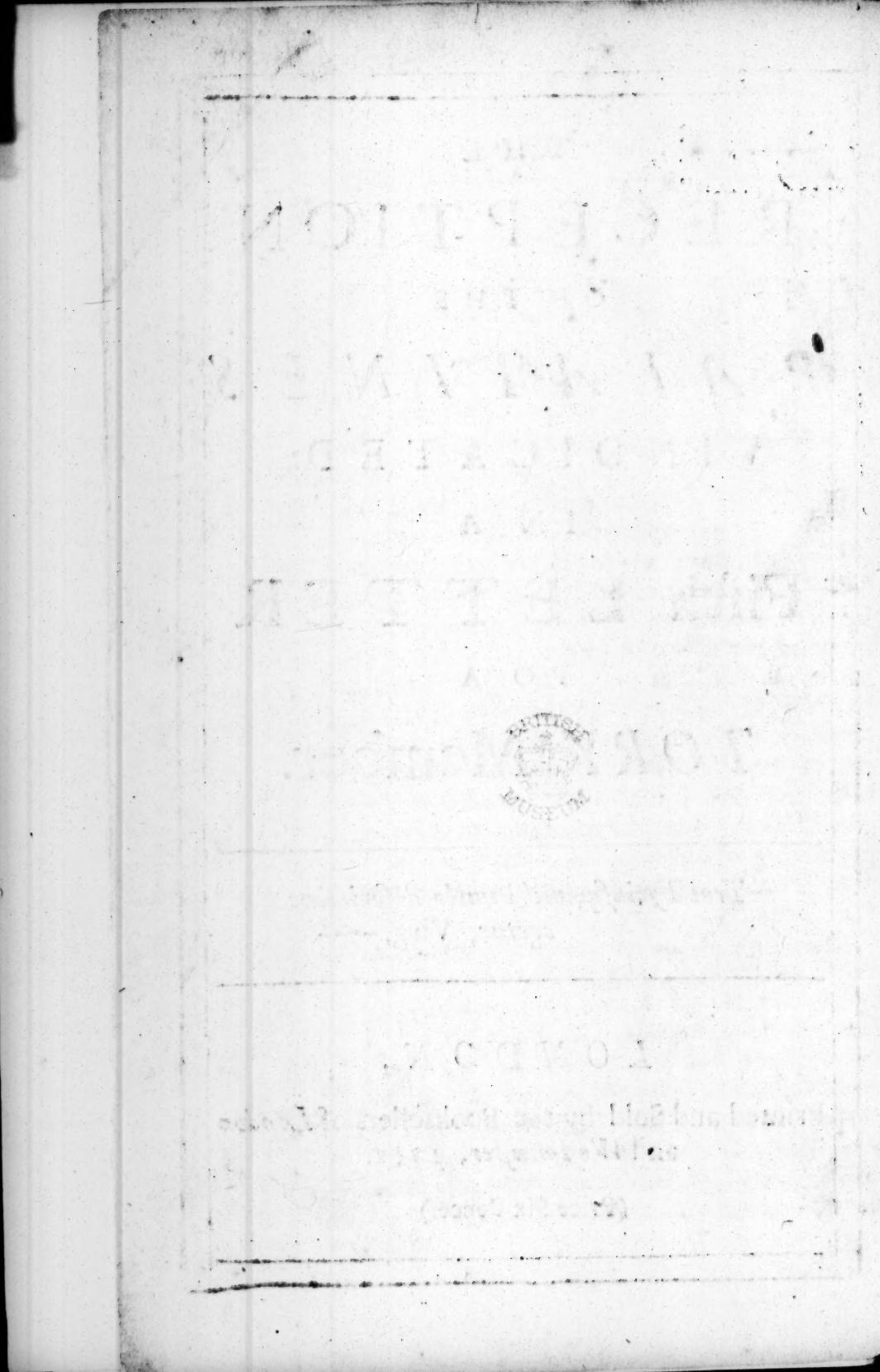
THE
RECEPTION²
OF THE
PALATINES
VINDICATED:
IN A
Fifth LETTER
TO A
TORY Member.

*Tros Tyrusq; mihi nullo discrimine
agetur, Virg.* —

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THE
LATE MINISTRY
VINDICATED, &c.

SIR,

NO Objection of any Weight, as yet appearing against what I have advanc'd in my former Letters, and taking your Silence upon this occasion, for a tacit acknowledgment of my Assertions being true, I begin to flatter my self, that you, with all the impartial World, acquiesce to the main Points in debate. This confidence naturally leads me to try the force of another Popular Mistake; and I shall with equal Freedom give you my Sentiments upon that Head, presuming upon the same Candor, you shew'd to my former Essays in behalf of the *Late Ministry*.

'Tis, indeed, matter of Grief and Wonder to reflect, that the Ill Nature and Violence of Parties, should so far intoxicate Men's Minds, as in many Cases, to confound the distinct Notions of *Good* and *Evil*, *Right* and *Wrong*, *Publick-Spirit* and *Private-Interest*: And thus we often see the *best Patriots* *Branded* and *Vilify'd*, for those *very Counsels*, that ought to recommend them to the *Esteem* and *Veneration* of their Country-

Men. Many late Instances of this wild Humour might be produc'd : But I shall, at present, only take notice of the Clamour which has been rais'd against the bringing the poor Palatines into this Kingdom ; and which, with no small Industry, has, by Factious Libellers, been improved to the Aspersing of the Late Ministry.

It is a Fundamental Maxim in Sound Politicks, that the Greatness, Wealth, and Strength, of a Country, consist in the Number of its Inhabitants : Pursuant to which all wise States and Repubicks, not only in their Infancy and First Settlement, but even when arrived at Full Growth, and Firm Establishment, have from time to time, invited and encouraged Foreigners to settle amongst them, and incorporate with the Natives, which, in the end, never fails to increase the Riches of both.

The Wholesomeness of this Maxim is abundantly illustrated and justified by the Practise of that Wise Common-wealth of the United Provinces, who owe to it their present astonishing Grandeur and Power; and no less visibly by the Example of the present King of Prussia, who by the great Encouragement he has given to the French Refugees, has vastly increased his own Revenues, and improved the Estates of his Natural-born Subjects.

It may, indeed, be observed to the Immortal Honour and Praise both of the King of Prussia, (or his Father the late Elector of Brandenburgh, of ever pious Memory) and of the States-General, that the generous Relief and Protection they at fir-

first granted to the distressed French Refugees, was intirely owing to a Christian Commiseration of the Calamitous State of their persecuted Brethren : But tho' the Political Maxim before-mentioned was not the Motive, yet, the Natural Consequences of it were, certainly, the Reward of their great Charity towards the French Exiles.

Several other Instances might be brought in of States and Kingdoms giving Encouragement to Strangers to bring their Labour and Industry amongst them ; particularly to the Professors of the same Religion, when, by any Calamity, driven out of their Native Country : But because Domestick Examples carry a far greater Force and Conviction than Foreign, I shall briefly relate what has been done by our Ancestors upon the like Emergencies.

It was the Wisdom and Honour of our First Reformers to espouse the common Cause of Religion, and upon all fair Opportunities to assist the Foreign Protestants ; more especially to entertain and support them, whenever they fled hither for Refuge and Protection. This was a distinguishing Principle of Piety and Charity in the Reign of King Edward VI. and adorned the other early Virtues of that Religious Prince. This called over many Protestant Divines from every part of Europe, and preferr'd them to the Honour of Publick Professors in our Two Universities, such as *Peter Martyr, Paulus Fagius, Martin Bucer*, with many other eminent Strangers, supported by Royal Pensions, or entertained in Noble Families, to joyn and carry on the great Work

Work of repairing the Ruins of Learning and Religion : And the Royal Bounty was also extended to many of the Writers and Confessors of the True Religion abroad. This Publick Spirit animated the young King, and his *Wise Ministry*, to propose a general Synod of all Protestant Divines to be in *England*, as the Center of the Reformation ; and to consult and agree upon some one *Common Confession*, and Harmony of Faith and Doctrine. This great Design was projected by Archbishop *Cranmer*, and, with Advice of the Council, was by him communicated to the King, who was very ready to grant his Allowance and Protection. After which, the Arch-bishop did, by express Letters, impart it to the chief Professors and Divines abroad, particularly to *Melancthon*, *Bullinger*, and *Calvin* ; and urged the necessity of it, to check and countertermine the then sitting Council of *Trent* ; that an *Unity in the Truth* might most effectually break the *Combination in Falsify and Errors.** They returned Answers highly approving the Design, and objecting only the Difficulties of putting it in Execution. For, the State of the Reformed Churches was then too turbulent, and the Condition of their Pastors too uncertain to admit of any such Assembly ; they could only wish it, and pray for a better season for it ; wherein they would decline no Trouble or Hazard to their own Persons. One of them declaring, he would pass over Four Seas to be a happy Instrument in such a glorious work. And indeed if this great Attempt could have

have been then crown'd with Success, those unhappy Divisions had been prevented, which have been since so fatal to the Progress of the Reformation ; and the Church of *England* had been the *Center* of that *Unity and Glory*.

The Condition of Times, and Persons, being then so unhappy, that no General Alliance could be form'd for the Peace and Interest of the Reformation, the most that could be done here, was to receive all Distressed Protestants, who came over in great Numbers, to seek for the choicest Blessings upon Earth, *Liberty and Safety*. And without nicely examining into the Reasons of abandoning their Native Countries, they were received here with all possible tenderness, and compassion, and put into the Methods of Life, that were most agreeable to them, so (a) Gualteri that in a little time, *England* had the Praefat. in l' Honour to be called the *Harbour of Strangers*, (a) and the *Sanctuary of Christ and his Gospell.* Epist. D. Pauli ad Corinth.

It was wonderful to see a sudden Conflux of Strangers from every part of Europe, *Germans, Helvetians, (or Switzers), Walloons, French, Spaniards, Italians, Polonians, Scots,* and all Nations. And tho' the Common People had a Prejudice, and, as it were, a Natural Aversion to them, and the Merchants had some jealousie of their Manufactures, and Trades, and the Popish Party had a more inveterate Grudge against them ; yet the Wisdom of the Government, and the Zeal of well affected People, did conquer all the Difficulties

culties of protecting them, and providing for them : The Duty of it being often urg'd upon the true Principles of Conscience and Honour, particularly by good Old Bishop *Latimer*, who pres'd it upon the King and Court, telling them, how much it would tend to the bringing down God's Blessing on the Realm to receive the poor Exiles. For the Realm should prosper in receiving of them.

(b) Latimer's 3d Serm. before the King, Anno 1549. *He that receiveth you receiveth me, saith Christ. It shall be for the King's Honour to receive them and keep them.* (b)

They were allowed to form themselves into distinct Congregations, and to have their own Pastors, and the Rites of Religion, that were most familiar to them, till by degrees they should become capable of understanding our Way of Worship, and of their own accord fall into it. For they were so well inclined to *Episcopal Government*, that they seem all to have submitted to one chief Superintendent, *John a Lasco*, a Noble Polonian. Nor did they object against the use of our Reform'd Liturgy ; on the contrary, great pains was taken by a Learned Frenchman, a Doctor in Divinity, in Translating the *Book of Common-Prayer*, and *Administration of the Sacraments* into the French Tongue ; recommended by Sir *Hugh Pawlet*, and revised by my Lord Chancellor. And to encourage the Publications of it, Arch-bishop *Cranmer* wrote to Mr. Secretary *Cecil*, to obtain a Patent from the King for the sole Property of the Impression. And indeed the Arch-bishop was so ready

to do all manner of good Offices for
the poor Strangers, that Gualter, an
excellent Divine of Zurich, who had
tasted of his Hospitality and Bounty,
stiled him on this account; *The Immor-*

<sup>(c) See Stryp's
Mem. Cian-
mer. p. 448.</sup>

The chief Congregation of the Fo-
reign Protestants was that of the *Dutch*,
or *Low Germans*, under the immedi-
ate care of *John a Lasco*, who first ob-
tained an Order * of Council, appoint- * June 29.
ing that the *Germans* should have the 1550.

Austin-Fryars for their Church. There
was another Protestant Congregation
of *Saxons*, and other *High-Germans*
within the City of *London*; and the
Italian Merchants, who had forsaken
the Corruptions of the Church of *Rome*,
gather'd themselves likewise into a set-
led Congregation, under the Protecti-
on and Countenance of the Archbishop,
and Secretary *Cecil*. And the Church
of *Walloons*, or Protestant Refugees,
from some parts of *Flanders*, was set-
led among the Ruins of the Abbey of
Glastenbury, under the immediate care
of the Lord Protector, Duke of *Som-
erset*. And another Congregation of
French Protestants found Refuge and
Liberty in the City of *London*; and their
chief Pastor *Rodolph Cavalier*, was
afterwards made *Hebrew Professor* in
Cambridge, to whom the King now
granted the Priviledge of being made
a Free Denizen, and to have the Gift

<sup>(d) Strype's
Annals of Q.
Eliz. p. 530.</sup>

become vacant in the Cathedral Church
of Canterbury.

Such was the Charity and Glory of King Edward's Reign, which wanted nothing but a longer Period, to have made him the Royal Patron and Protector of the Reformation, and set him always at the Head of the Protestant Interest in Europe.

When Queen Mary succeeded, Bigotry and Cruelty soon drove away the Foreign Protestants, and made them, once more, worse than Exiles in their own Country. As soon as it was resolved to restore Popery in this Kingdom, one of the First Proclamations was, *To command all Strangers and Foreigners to avoid the Realm within Twenty-Four Days, upon pain of most grievous punishment, chiefly because of the innumerable Heresies, which divers of the same, being Hereticks, have Preach'd and Taught within Her Highness's said Realm.* And the Church of Austin-Fryers, where the Dutch Congregation had Assembled, was shut up, till an Order of Council was made for committing that Church to the Lord Treasurer, that Publick Mass might be used in it, Aug. 27. 1554.

It was with great difficulty that several of the Foreign Divines got away: their Return was properly a Flight, with Dangers and Terrors pursuing them, particularly Peter Martyr. But out

out of the Evil came this Good, that very many of our *English* Protestants being now driven into other Countries, met again with those Foreign Brethren whom they had relieved in *England*, and had their recompence in like kind, and so confirmed that mutual Friendship, and improv'd that affectionate correspondence, that was of great Credit and Service to the Reformation.

Upon the Accession of Queen *Elizabeth* to the Throne, an infinite Joy appear'd, not only in the surviving Sufferers at home, and the poor Exiles abroad, but even in the whole Body of the Foreign Protestants, who justly thought that God had rais'd her up to be the *Defender* of the Common Faith. One of the First Acts of Reformation in Her Auspicious Reign, was to repair the Injuries done to Foreign Protestants by the late *Popish* Government, and as far as could be, to blot out the Indignities put upon the dead Bodies of *Bucer*, *Fagius*, and *Peter Martyr's* Wife; and another early Care was to call back the eminent Professors, who had fled away from the late Persecution; which likewise, encouraged the Return of Foreign Merchants, and Trading People. The *Dutch* and *Germans*, who had enjoyed the Church in *Austin-Fryers*, had the same restored to them, by virtue of a Letter the Queen wrote to the Lord-Mayor of *London*, dated *February*, in the Second Year of Her Reign, which

(e) Hist. of
Troub. and
Triaſe of A. B.
Laud. Fol.

Lond. 1695.
p. 166.

(f) Strype's
Ann. Eliz.
p. 119.

Archbishop Laud recover'd, and for his own Vindication, inserted in the Account of his (e) Tryal.

By this Gracious Letter it appears, that the Queen would not impose upon them a Service in an unknown Tongue, yet would have them rather conform to the English Liturgy, and live in Obedience to the Diocesan Bishop ; to which they were all willingly dispos'd : for tho' in King Edward's time, when they were greater Strangers, they were allowed to have a Noble Foreigner to be their Superintendent ; yet now being better acquainted with the English Worship and Discipline, they chose D. Grindall, Bishop of London, to preside over (f) them, who did shew himself on all Occasions a true Patron to them, and concerned himself tenderly in their Affairs, and to whose Authority they submitted with due Reverence, when his Lordship decided their greatest Controversies, and even excommunicated one of their chief Teachers.

And yet for a more strict Unity and Order among themselves, they had a private Exercise of their own Discipline, to which they had been used in their own Country ; and if any Members created any Faction or Separation from the Body, they complain'd to the Queen as supream Head of the Church, and being referr'd to her Ecclesiastical Commissioners, they were by them supported

ted in all their just Rights and Customs.

There was another Dutch Church at Maidston in Kent; the French Protestants had likewise their Church restor'd in London; and theré was likewise a Spanish Church of Protestants now gather'd in London.

It would be tedious to mention the Foundation and Progress of several other French and Walloon Colonies, and Churches in Canterbury, Norwich, Sandwich, Colchester, Southampton, &c. where Manufactures and Commerce were so well improved by them, that they enriched their Places of Habitation, and were beneficial to the whole Kingdom; for which Reasons of Policy and Interest, as well as of Conscience and Honour, these Foreigners were made easie in Liberties and Priviledges, and free Exercise of Religion; and if they met with any Molestation, they found Countenance and Favour from the Queen, and her Honourable Council. Two several Writers (g) have cited Letters from the Council-Board to the Strangers Church in London, Anno 1573. allowing them to differ in some External Rites and Ceremonies, while they agreed with us in the same Faith and Worship of God alone. And another order of Council, Dated June 29. 1574. for the Protection of those Strangers, who should join

(g) Relation
of Troubles of
Foreign Chur-
ches in Kent,

4to, p. 17.
Prynne's
Hist. of the
Trial of A. B.

p. 396.

join themselves to the said Foreign Churches.

This Royal Piety and Wisdom, in harbouring of the Foreign Protestants, made the Queen reign more in the Hearts of Her own Faithful People; and was commended by all Persons, who either understood the Strength of a Kingdom, or laid to heart the Common Interest of the Reformation. Indeed, the *PAPISTS* and their Adherents, who turn'd their Eyes and Hopes upon a *POPISH SUCCESSOR*, *Mary Queen of Scots*, They were profess'd Enemies to this Publick Charity; They fomented all the Prejudice and Clamour that could be possibly rais'd against it; and artfully fill'd the Mouths of Common People with *Murmurs* and *Curses* against the *New Strangers* come among them, as they pretended, to take away their Work, and to eat up their Bread: Nay, the Pope himself could not forbear to object this to Queen *Elizabeth*, in his wicked Bull, for Absolving Her Subjects of Allegiance to Her. He made it a matter of Crime and Accusation,
 ‘ That all the worst of *Hereticks*,
 ‘ from every Part of the World, fled
 ‘ hither to this pretended Queen, and
 ‘ here found Refuge and Protection;
 meaning the poor Exiles of *Flanders*,
Germany, and other Countries, whose Pains and Losses, and various Oppressions,

sions, brought them hither to enjoy all they had left, their *Consciences* and their *Lives*. The great Bishop Jewel, who out of Indignation and Zeal published * a *View of this seditions Bull*, * See Bishop Jewel's Works made a proper Answer to this Papal Slander, " That indeed, many poor Fol. 1609. p. Sufferers were fled hither, yet not 17. " for Adultery, or Theft, or Treason, but for the Profession of the Gospel. Is it not lawful (says he) for the Queen to receive Strangers without the Pope's Warrant? — It pleas'd God to cast them on Land, the Queen, out of Her Gracious Pity, hath granted them Harbour. Is it become so heinous a Thing, to shew Mercy? God willed the Children of *Israel* to love the Strangers, because they were Strangers in the Land of *Egypt*. But what is the number of such, who have come in unto us? Are they Three or Four Thousand? Thanks be to God this Realm is able to receive them, if the Number be greater. You may remember what other Stranges arriv'd within these Parts not long since, (*Spanish Papists* with King Philip): These are few, they were many. These are Poor and Miserable, they were Lofty and Proud. These are Naked, they were Arm'd. These are spoil'd by others, they came to spoil us. These are driven from their Country, they came to drive us

" us from our Country. These came
 " to save their Lives. The Diffe-
 " rence is great between these Stran-
 " gers, &c.

Such was the Spirit of our Best Prelates, and Truest Patriots, to plead for the Strangers, and to vindicate the QUEEN, and Her Government, from the Aspersions cast upon them on that Account by the Pope and his Accomplices, who were at that time for depriving the Queen, and bringing in a POPISH SUCCESSOR.

It must be observ'd, That in this Happy Reign there was not always an equal Plenty, and Cheapness of Provisions : Some few Years were distinguish'd by great Scarcity and Want : And then it was somewhat natural, for the Poorer People to complain, That the Multitude of Foreigners made the Markets continually rising, and would soon, as it were, devour the Land. Nay the Papists had the Art of insinuating, " That whatever look'd like a publick Calamity, was no less than a Judgment upon the Nation for neglecting their own Poor, and preferring Strangers. So that Decay of Trade, want of Money, Scarcity of Provisions, or any other sensible Evil, was presently imputed to the Reception of Foreigners; as of old, every plague, or Common Suffering, was by the Heathen Priests ascribed

ascribed to the *Toleration of poor Christians*. Whereas they, who took a nearer view of the Dispensations of Providence did find, that the Royal Bounty, and Publick Charity, extended to the Protestant Exiles, had prevailed with God to prosper this Land, and to blets its Victuals with increase.

This was so remarkable, that a worthy Prelate could not but communicate this common Observation to his Learn'd Friends abroad, as a good Historian, has thus reported, under the Year 1568,
 10. *Eliz.* " This Year, * Flesh, Fish, ^{* Strype's} Wheat, and other Provisions, bore a ^{Annals} *Eliz.* ^{p. 520.}
 " very cheap Price ; and that which
 " gave a greater Remark to this favour-
 " able Providence of God to the Nation,
 " was that this happen'd contrary to all
 " Men's Expectations. For all had
 " fear'd, but a little before, a great
 " Dearth. This was esteem'd such con-
 " siderable News in *England*, that *Park-
 "hurst*, Bishop of *Norwich*, in his cor-
 " respondence with the Divines of *Hel-
 "vetia*, wrote it to *Gualter*, his Friend,
 " one of the chief Ministers of *Zurich*,
 " and added, that he was perswaded,
 " and so were others, that this Blessing
 " from God happened by reason of the
 " Godly Exiles, who were hither fled
 " for their Religion, and here kindly
 " harboured ; whereby in their Strait
 " circumstances they might provide at

" a cheaper Rate for themselves and
" their Families.

There was indeed one mischief, that it was not possible for the Wisdom of the Government altogether to prevent, and was hard to cure: That was, that *among these Protestant Refugees, some Papists came over with them, or crept in among them*; and when discover'd, brought an *Asperion* upon the Charity, and created a *Suspicion* of some ill Designs.

This was a matter of Complaint made to our Ministers of State, by some of the Foreign Preachers here, that certain of their People went secretly to Mass, &c. This was a Project of Pope Pius IV. laid to weaken the Protestant Interest in England, by breaking the Union of the Established Church.

In the very second Year of the Queen, this Pope dispensed with several of the most Active Priests and Jesuits, to go over, and Converse and Preach among the English, and under the appearance of Protestant Brethren, to teach some New and Wild Doctrines, to Confound and Divide the Common People, and so multiply Sects and Parties in Religion, till it would bear the better Argument to call them back to the Unity of the Church of Rome. Upon these Indulgences several of the English Popish Clergy, lately

lately fled from *England* upon the change of Religion, joined with other Foreign Clergy, and came into *England* to distract the Common Peoples Heads with new found Opinions and Fancies in Religion, and all against the *Liturgy establis'd*. One of these Impostors, being found with Treasonable Papers, was Hanged at *York*, and was so harden'd, that when he went upon the Ladder, he laughed in the Bishop of *York's* Face, telling him, *That those Converts, which be had drawn unto him, would hate the Churches Liturgy, as much as his Grace did Rome.*

To carry on this Plot, the next Pope *Pius V.* set forth a Bull to confound the *Hereticks*, by sowing discord among them; and directly pointed toward *England*. And to make this Project more effectual, the Pope sent over a private Agent to live here under the Colour of an *Italian Merchant*, *Mr. Ridolpho*, whose Business was to discontent and divide the People, and excite the Papists against the Queen, which he did effectually, and prevail'd also with some of the Protestants to do the like; some, out of private Resentments, and others affecting Innovation. All that a wise Government could do in this case, was to enquire, and use all proper means to discover the *Papists*, who thus conceal'd themselves among the Foreign Protestants, and to put the Marks of Distinction

upon them, by ordering them to depart the Realm, and upon pain of other Proceedings against them : That it might appear to the World, we did not encourage a Croud of all manner of Strangers who would thrust themselves upon us, but only were well inclined to protect and assist the Protestant Refugees, who fled hither upon the Common Cause of Conscience and Reform'd Religion.

The same Spirit of Love and Zeal for the Protestant cause, mov'd the Queen to support the professors of it in all other Countries, and like a common Mother of the Reform'd Churches upon any of their Persecutions, Oppressions, or other Exigencies, to receive their Complaints, and to give them the Comfort of all possible Aid and Protection. The chief * Writer of Her Life and Reign, resolves the choice of Her Motto, *S E M P E R E A - D E M*, into this Noble Resolution of steadily adhering to the Reformation, and constantly espousing the Interests of it.

* Camden
Eliz. Sub.
Anno 1559.

The nearest Objects of Her Royal Pity and Bounty were the poor Protestants in France, who under miserable Insults made upon them by the *Guisian* Party, applied to Her as a Defender and Deliverer. The Queen took them under Her immediate protection, and made a Contract with the chief

chief Patriots among them, to support them with Men and Money. Such was the Council of Her wise Ministers, and especially, of Mr. Secretary *Cecil*, who thus entred it in his own Diary (b); *The Queen's Majesty* (b) *Cecil's took into Her Protection the French King's Diary, MS.* Subjects, the Protestants in Normandy, *Penes D. Rob.* being oppress'd by the Tyranny of the *Armig. 33.* House of Guise, and publish'd a Decla- Ch. 9. ration in Print, Sept. 27. 1562.

Soon after, Mr Secretary *Cecil*, sent over Instructions to Sir *Thomas Smith*, Ambassador in *France*, to maintain the Reasons lately publish'd by Her Majesty in justification of Her doings in that Kingdom, in Aiding the Protestants against the *Guisian* Faction. The Queen did also justifie these Proceedings to the King of *Spain*, who had expostulated^{*} about it; and by Her Envoyes, was importunate with the Protestant Princes of *Germany*, to relieve the Prince of *Conde*, at the Head of the Protestants of *France*, and so to support the Common Interest of the Reformed Churches: Which pleased the Hearts of Her Majesty's Good People, and rais'd them into the better Frame of Devotion, for Solemn Fasting and Prayers, to bring down God's Blessing on so good a Work.

* Camden's
Ann. 1563.

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* *Camden's Ann. 1563.*

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 set-

setting the Protestant Interest upon a Ballance, at least with Popery in France, was so well approved in the ensuing PARLIAMENT, held in January next after, that the several Subsidies of the Temporality, and Clergy, were acknowledged to be the more due unto Her Majesty upon this good Account. The Commons in their Grant called it, (i) a most provident, and seasonable Enterprize, now taken in hand this Year, being thereto necessarily provoked, &c. So likewise the Prelates and Clergy of the Province of Canterbury, in their Offer of a Subsidy, do profess, " That they did it, among other Considerations, in regard to the Charges sustained by Her Highness, in procuring, as much as in her Highness lieth, by all kind of Godly and Prudent Means, the abating of all Hostility and Persecution within the Realm of France, practised and used against the Professors of God's Holy Gospel and Religion. (k)

(k) Ibid Ch. 24.

It might be here observ'd, that had the French Protestants been as true to their own Preservation, as the Queen was to their Assistance, they had been now put in a capacity of saving the King, and Establishing themselves. But they were soon drawn into a separate Peace without the Queen's Content, and

* Jan. 12.
1563.

(i) Stat. 5.
Eliz. Ch. 27.

and that laid a new Foundation for all their following Troubles.

However, this false Step of the French Protestants, in trusting to the perfidious Promises of the *Popish Party*, did not discourage the good Queen from giving new Assistance to them in other Cases of Extremity.

In the Year 1568, they were again miserably injured and oppressed ; the Edicts for the free Exercise of their Religion were shamefully violated ; their Ministers were Silenced and Banished ; and much Blood was drawn without any Legal Process. The Queen shew'd a Concern, and Commisera-
tion (^l) for them, and as many as (^l) Strype's
could make their escape into *England*, ^{Ann. Eliz.}
were graciously received, and settled ^{p. 519.}
according to their own desire.

In the following Year, the Persecution spread into greater Flames, and kindled another Civil War. The Queen interposed for the quiet Enjoyment of their Rights and Liberties, and laboured by Her Ambassador with the *French King*, to grant his Reformed Subjects a Firm Peace and Protection, and did in Her Letters advise him, “ (m) Not to in-^{(m) Camden's}
“ cense his good People, by trying ^{Ann. Eliz.}
“ Arbitrary ^{1568.}

" Arbitrary and Dangerous Experi-
" ments, but rather to beware of
" those ill Ministers, who by dri-
" ving away his best Subjects, did
" but weaken the Power of France,
" to such a Degree, as to leave it
" an easie and ready Prey to those
" who were inclined to disturb it.

Such a penetrating Wisdom was in this Royal Princess, that she well knew Persecution would Depopulate a Kingdom, and then want of People would Weaken and Destroy it.

When she saw her Mediation ineffectual, and found that the Kings of France and Spain, with the Duke de Alva, Governour of the Netherlands, had made a Combination at Bayonne, to extirpate what they called Heresie, from all their Dominions, She then resolved to send more Assistance to the Reformed Sufferers in France; being Counsellel and Excited to it, by Her Secretary Cecil, a Man very Cordial to the Protestant Interest. The Prince of Conde's Agent was, for that purpose, at the English Court, to sollicite for Advice and Aid in the Busines of Religion; and succeeded according to his mind.

This

This steady Principle of adhering to the Protestant Interest, was not shaken by any *false Surmises, or artful Objections*: When the *Papists* turn'd it into an intidious Charge, that this was *aiding and abetting Rebels*, the Queen and her Ministers, abhorring all base and treacherous Designs, and openly defending the Legal Rights of every oppress'd People, despis'd the Calumny, and continu'd to maintain Religion and Justice, not only in *France*, but likewise in *Flanders*, and more eminently in *Holland, Zealand, and other Provinces* soon after united, who could no longer bear the *Spanish Yoke*, nor hope to shake it off, without the Help of their good Neighbours.

The King of *Spain* try'd all possible Arts to divert the Queen from giving Aid and Protection to his late Subjects; but her Majesty persisted in the noble Resolutions of delivering those Provinces from Popery and Slavery; and at last chose rather to expect a *Spanish Invasion*, than to betray the Protestant Allies. As if this Great Queen could foresee the Interest of Posterity, as perfectly as she understood the Exigencies of her own Time; for if these Provinces had then relaps'd to the Dominion of the *Spaniards*, there must have been an End, in an Age or two, both of the Protestant Religion, and of the Ballance of Europe; which have been long supported by *England* and *Holland*, under the wonderful Providence of God.

Moreover, this pious Queen held a strict Correspondence with the two * *Northern* 1565.

D Crowns,

* *Camden,*
Ann. Eliz.

Crowns, to carry on the Reformation in these Kingdoms; and she countenanc'd the ^{† Strype's,} Elector *Palatinus*, in forming a League ^{Ann. Eliz. P.} _{518.} defensive of all the German States and Princes of the Protestant Religion. The Reformation in Scotland ow'd also all its Strength and Success to the good Influences of Queen Elizabeth, who assisted the zealous Protestants in that Kingdom against the French and Popish Ministry; and she set her Heart so much upon the Protestant Interest in Europe, that she frequently propos'd a General League of all Protestant States and Princes, to unite and exert themselves against the opposite Powers of Popery and arbitrary Rule, whereby Europe might have soon flourish'd in *Liberty, Peace, and Happiness*. But the separate Interests were too many, and the Popish Arts of dividing, too effectual.

But what the Arms of her Majesty, and her Protestant Allies, could not then accomplish Abroad, she endeavour'd to make up by her Bounty and Goodness at Home. She left her Ports and Harbours open to all afflicted Strangers, who could no longer enjoy the Comforts of Life in their own Country, and knew not where to seek them, but in her Majesty's Dominions. Great ^(m) Numbers therefore of them, from all Parts, daily fled over hither for the Safety of their Lives, and Liberty of their Consciences, and had hospitable Entertainment and Harbour, for God's Sake and the Gospel's, being allow'd to dwell peaceably, and follow their Callings without molestation in *Norwich, Colchester, Sandwich, Canterbury,*

^(m) Strype's,
Ann. Eliz.
1568.

*Canterbury, Maidstone, Southampton, London
and Southwark, and elsewhere.*

They flouris'd in these Places of Trade, where they set up the *Woollen Manufactures*, the largest and inexhaustible Spring of our Wealth; and by their Industry and peaceable Behaviour, were a good Example, and a great Advantage to their Neighbours, bearing a constant Fidelity and Affection to the Queen and Government, and expressing it upon all proper Occasions. As when her Majesty, in a Royal Progress, came to visit her City of *Norwich* in *August 1578*, among the many Expressions of Love and Joy from her natural-born Subjects, the Strangers paid their utmost Acknowledgments to her in an elegant Speech, and a very noble Present, to testify their Gratitude and Obedience.

These Strangers had Reason to acknowledge the Civility of the Magistrate, and the good Affection of the People toward them, because in many other Places they had suffer'd under popular Discontents and Clamours; especially in *London*, and the outer Parts of it, where they had open'd Shops of Retail, and both sold and liv'd under the common Rates of *English* Tradesmen, who therefore were so much offended with their Loss and Abatement of usual Gains, that they were almost ripe for Tumult and Insurrection. As in the dear Year 1585, this Account is given by a faithful * Pen.¹⁰ The Bishop of *London*, * *Life of Bishop Aylmer*, using his Interest in the City, to pacify by Mr. Stripe, ^{8vo. p. 123.} a Murmuring and Discontent among the

Citizens, occasion'd by the great Multi-
tude of poor Strangers that fled hither
by Reason of the Persecution of Religion
in those Parts whence they came. The
Tradesmen were apprehensive how injuri-
ous they would prove to them, by under-
working and under-selling them, and get-
ting Part of the Business from them. Of
this Dissatisfaction, some good Men at
the Court were very sensible; and the
Lord Treasurer wrote to Secretary Wal-
singham about it, who thereupon procur'd
Letters from the Council, to the Lord-
Bishop and Lord-Mayor, that they would
use all Means to make the Strangers bet-
ter lik'd of in London. An Account of
which Walsingham gave to the Treasurer
in these Words: *That he was sorry to find,*
by his Lordship's Letters, that the Repair of
the poor afflicted Strangers was so greatly grudg'd
at, seeing for their Sakes (for that God had
us'd this Realm as a Sanctuary for them) be
bad bestow'd so many extraordinary Blessings
upon us: And that both the Bishop and the
Mayor had receiv'd Letters from the Council-
Board, to use all good Means that might be,
to remove the Dislike of the vulgar Sort. This
Letter was writ November 4. 1585. and
the Bishop, who himself was once an Ex-
ile for Religion, no Question heartily e-
spous'd this Business.

The successive Arch-bishops of Canterbury, Parker, Grindall, and Whitgift, were all hearty and zealous in receiving and encouraging the poor Refugees for Religion. Arch-bishop Parker wrote a circular Letter, to the Bishops of his Province, to have Com-
passion

passion on the great Wants of the poor Strangers who had fled over hither for Religion ; and good Bishop Jewell made his Return to the Arch-bishop of what, for his Part, he was willing to spare for the Use of poor Exiles, dated May 3. 1568. And in the next Year, the Arch-bishop obtain'd Letters of Request, in the Queen's Name, That under her Authority and Royal Commendation, there might be a greater *Benevolence* bestow'd upon the poor afflicted Strangers. Arch-bishop Grindall was very compassionate and liberal to them ; and having been a Sufferer Abroad, he was the more respectful and grateful to Foreigners ; not only to Exiles here, but to foreign Churches.

The popular Ferment against Strangers, in and about London, was work'd up higher in the Year 1593, when several Libels were scatter'd in the Streets, to incense the People against them. Upon these seditious Motions, the Queen and Council took the most prudent and effectual Measures to protect the poor Strangers, and to prevent any Insurrection ; and when this was done, the Government was very ready to hear the Grievances of the English Tradesmen ; for which Purpose Commissioners were appointed, to whom Petitions and Cases were distinctly presented by most of the Companies in London, ‘ Shewing what Strangers broke in upon their Trades, being not yet Denizens ; and what Denizens took Journey-men, Strangers, and Servants, not sworn of the Queen ; and humbly praying, That all Strangers, free Denizens, permitted

permitted to use any Trade, may be under
 the Regulations of the Company of that
(n) Carta No-
tata 3. penes
D. Car. Baron
Halifax.
 (n) Trade ; and that such Aliens as be
 not free Denizens, may be whilily restrain-
 ed from selling and retailing. By all the

Informations and Petitions, it does appear,
 that the Murmurs and Complaints, at this
 Time, against the Strangers, were not
 founded on any Pretence that they were a Bur-
 den to the Nation, or a Hindrance to our own
 Poor, or made too great a Consumption
 of Bread, and other Provisions, or too
 much increase the Number of People in this
 Kingdom, or set up Manufactures in Preju-
 dice to English Hands, or any the like ge-
 neral Fears and Jealousies, which by a cer-
 tain Faction have been made a Subject of
 Clamour, first against the French, and of
 late against the Palatine Refugees, but pure-
 ly and only on Account of our Shop-keep-
 ers and Retail Traders, in and near the
 City, who thought it a Hardship, that
 Strangers should pretend to equal Privi-
 leges with them, by keeping open Shops
 to Retail small Wares, and by exercising,
 sometimes, two several Trades, and taking
 Foreigners to be their Apprentices and Ser-
 vants, without so much as being made free
 Denizens ; or if free Denizens, without
 City-Freedom, or being incorporated into
 any Company, by which intruding and
 usurping upon them, the said Strangers
 did seem to take away their English Birth-
 right, and their City-Franchises.
 And therefore in the Session of Parlia-
 ment 35 Eliz. 1592, 1593, when the Ci-
 tizens made their Applications to the Houle
 bottynge

of Commons, they propos'd nothing but
 a Bill against Aliens selling, by Way of Retail,
 any foreign Commodities; and upon the reading
 of it, the House allow'd the Strangers to be heard by Council at the Bar. * Sir Simon
 d'Ewe's Journal of the House of Commons, 35 Eliz. p. 505, 506, &c.

The Pleadings and Speeches on this Occasion, are very remarkable. Mr. Moore, of Council for the City, set forth the Inconveniences that grew to our Nation and Tradesmen, by suffering Strangers to retail. First, Because that Strangers Wares are better than ours, which causeth, that our Retailers have no Sale of their Wares. They sell cheaper, though our Wares be as good as theirs. And this is by Reason they have Factors beyond the Seas, that are their Friends and Kinsfolks, and so they save that Charge. He then answers an Objection, that it were against Charity, that Strangers fleeing hither for Religion and Relief, should be restrain'd from the Means of getting their Livings. True, (says he) but Charity must be mix'd with Policy; for to give of Charity to our own Beggarling, were but Prodigality. Charity we use; for we allow them all Trades that they have been brought up in; but Retailing is a Thing they were never brought up unto in their own Countries, so no Reason to allow it them hereafter. To end this Particular
 Mr. Proud, who was of Council for the Strangers, is said to have made a particular Answer to the Arguments of Mr. Moore, and then to have offer'd, ' That if the Liberties of the Native born, might be granted to Strangers, they would

would seek no more; (*i. e.* not to break in upon the Liberties of the City) for they desir'd but to trade in all Parts of the Realm.

Mr. Hill of Lincoln's-Inn, of Council on the same Side, argu'd against making a Law, that Strangers should not retail: 'For, says he, the Merchants will hereafter require a Law that they may not use Merchandizes, and so the Shoe-maker, Taylor, and others, that they might not use their Trades; and in denying them one, you take away all. And besides, these Retailers themselves be not Aliens, but far Foreigners, such as have forsaken their own Countries and Liberties, to live here in ours, and Home they dare not resort.'

After hearing the Council, the House went into a Debate upon the Bill. Sir John Wolley spoke against it, and said, 'Such a Restraint upon Strangers would be ill for London it self; for the Riches and Renown of the City cometh by entertaining of Strangers, and giving Liberty unto them. *Antwerp* and *Venice* could never have been so rich and famous, but by entertaining of Strangers, and by that Means have gain'd all the Intercourse of the World.'

Mr. Fuller spoke against Alien Retailers, and said, 'The Exclamations of the City are exceeding pitiful, and great against the Strangers; and had not these latter quiet Times in their own Countries, and our Troubles, made many of them retire Home, the Citizens would have been in Uproar against them; the which, if the Govern-

vernment of the City repress not, they will be apt enough to it.

Sir Edward Dymock, speaking for the Strangers, said, ' The Beggary of our Home Retailers comes not by the Strangers retailing, but by our Home Engrossers; so that if our Retailers might be at the first Hand, they might sell as good and cheap as the Strangers: But this Bill is thrust into the House by our Home Engrossers, of Policy, that their beggarizing of our Retailers, might be imputed to the Strangers retailing. The Strangers here purchase dear; and beyond the Seas it is lawful for the Strangers, in the Places of the best Traffick, to trade in any Thing.

Mr. Finch pleaded for the Strangers with great Tenderness, and said, ' We ought not to be uncharitable, though this indeed must be the Rule, *None must so relieve Strangers, as by it to beggar themselves.* But for their Riches, it groweth chiefly by Parsimony, and where they dwell, I see not that the Nation is so much griev'd at them, as here in London; for they contribute to all Scots and Lots as we do; though they be a Church by themselves, their Example is profitable amongst us; for their Children are no sooner able to go, but they are taught to serve God, and to flee Idleness; for the least of them earneth his Meat by his Labour. Our Nation sure is more bless'd for their Sakes, wherefore, as the Scripture says, *Let us not grieve the Soul of the Stranger.* In the Days of Queen Mary, when our Cause was as theirs is now, *those Countries did allow us*

' that Liberty, which now we seek to deny them.
 ' They are Strangers now, we may be Strangers
 ' hereafter; so let us do as we would be done
 ' unto.

At last the Bill was recommitted, and on Friday the 23d of March, the Debates were resum'd. Mr. Palmer, Burgess for London, deliver'd in the Bill, and signify'd, that the Committee could not agree upon it, and so desir'd it might be consider'd by the House, what was fit, in their Opinions, to be done. Mr. Speaker was ready to put the Question, whether the Bill should be engross'd? But the House thought fit to consider more of it.

There was a severe Speech made against
 + Sir Walter Raleigh. the poor Strangers, by him + who could not foresee his own Misfortunes, of being first ruin'd in a Voyage to *foreign Parts*, and after his Return, of being hunted to Death by a *foreign Minister*. But the Edge of this Invective was taken off by the Wisdom and Temper of Sir Robert Cecil, afterward Lord-Treasurer, ' who confess'd it a ' Matter of Charity to relieve Strangers, ' and especially such as do not grieve our ' Eyes. For this (*said he*) hath brought ' great Honour to our Kingdom; for it is ac- ' counted the Refuge of distress'd Nations; ' for our Arms have been open to them to ' cast themselves into our Bosoms: But yet ' our Charity unto them must not hinder ' or injure our selves. Now, as the Bill is, ' it is not sufficient for this Purpose; and ' if it be put to a Question, it must either ' be dash'd, or put to ingrossing: And for ' my own Conscience, if the Question be
 ' now

now made, I am not resolv'd to give my Voice. It were not for the Gravity of the House, nor the Credit of the Committees, to have it rejected upon the Sudden; and as it is now, it is not fit to pass, in my Conceit. I see the Citizens themselves will be well assenting unto the reforming of the same ; for Mr. Recorder, Yesterday speaking with Zeal for the City, yet with good Regard, thought the Bill might receive great Moderation. And thereupon the House was well pleas'd to stay the Bill, and commit it again to the former Committee, and on *Tuesday* the 27th of *March*, the Bill upon the third Reading, pass'd in the House of Commons by a good Majority, and yet went no farther before the Dissolution of the Parliament ; when the Strangers here residing were left in Possession of all Indulgence, that the Laws of the Kingdom did allow, or the Laws of *Hospitality* could bestow upon them.

When the Citizens had fail'd of carrying their Cause against the Strangers in Parliament, the *poorer Sort* of Tradesmen, willing to throw the Reason of their Poverty upon the more thriving Condition of the Foreigners, began again to be *riotous*, especially in *Southwark*, and outer Parts ; but upon a *Presentment of the great Inquest for the Body of the said Burrough of Southwark, concerning the outragious Tumults and Disorders unjustly committed there upon Thursday the 12th of June, 1595.* and upon duly punishing the Leaders and chief Offenders, Peace and Order were restor'd and maintain'd.

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When the Citizens had fail'd of carrying their Cause against the Strangers in Parliament, the poorer Sort of Tradesmen, willing to throw the Reason of their Poverty upon the more thriving Condition of the Foreigners, began again to be riotous, especially in *Southwark*, and outer Parts ; but upon a *Presentment* of the great *Inquest* for the Body of the said Burrough of *Southwark*, concerning the outragious *Tumults* and *Disorders* unjustly committed there upon Thursday the 12th of June, 1595. and upon duly punishing the Leaders and chief Offenders, Peace and Order were restor'd and maintain'd.

By these resolute and prudent Measures, the Minds of People were so well compos'd, that in the next Parliament we find no Manner of Complaints or Petitions against the Strangers settl'd in this Kingdom; but on the contrary, many good Laws were made upon this very Bottom, of increasing the Number of People for the Wealth of the Nation. (p.) One Act against the decaying of Towns and Houses of Husbandry for this Reason express'd in the Preamble, That a good Part of the Strength of this Realm consisteth in the Number of good and ab'e Subjects. Another * Act for the Maintenance of Husbandry and Tillage, because the Strength and flourishing Estate of this Kingdom hath been always, and is greatly upheld and advanc'd by the Maintenance of the Plough and Tillage, being the Occasion of the Increase and multiplying of People, &c. Upon the same Foundation some new Laws were now made for the better + Relief of the Poor; and for punishing of Rogues, Vagabonds, and sturdy Beggars; and for erecting of Hospitals, or Abiding and Working Houses for the Poor; and for the Increase of Mariners, and Maintenance of Navigation; and for better settling the Rates of Wages for poor Artificers and Labourers; so far was the Rise and Occasion of our wisest Laws owing at that Time to the Resort of Strangers into this Kingdom!

And her Majesty's merciful Reception of those Protestant Strangers, was again approv'd and commended by her loyal Commons, and made a good Reason of granting her larger Supplies. The Att for the Grant of three entire Subsidies, &c. by the Temperalty, doth acknowledge her Clemency and Compassion, by which this Land was become, since her Majesty's most happy Days, a Port and Haven of Refuge for distress'd States and Kingdoms. So likewise the Clergy, in their separate Office of three whole Subsidies, do call to Mind her Majesty's Princely Protection of Truth, and natural Inclination to Mercy. It might be farther observ'd, that amongst the Blessings of the Reign of Queen Elizabeth,

Elizabeth, this was esteem'd in the Number of the greatest, That she was able and willing to aid and support all other Protestant States and Kingdoms, and to receive and protect those distressed Protestant People, who fled to her for Ease and Refuge ; and therefore this Royal Virtue of the Queen was the Subject of many Tongues and Pens in that Age, as has been already noted, and might be confirm'd by many other Instances.

The Parallel between that glorious benificent Queen, and our present victorious and pious Sovereign, runs, in all Respects, so true and exact, and the Measures pursu'd by their respective Ministers, at least in Relation to the supporting the Protestants Abroad, and relieving and protecting them at Home, are so entirely agreeable, that if Pythagoras's Doctrine about Metempsychoses were allow'd, one might be apt to think, that the same Soul that animated Secretary Cecil, had providentially been trans fus'd into Secratary Sunderland : And as the Conduct of the first will ever be a standing Pattern for all sound English Politicians, it may suffice, for the Justification of the latter, that he has exactly follow'd that excellent Model.

But for a farther Illustration of this Matter, and to confirm the Maxim mention'd at the Beginning of this Discourse, *That the Multitude of People, is the Interest of a Nation*, let us hear the Opinion of that able Statesman, as well as great Philosopher, Sir Francis Bacon, who in the 5th Year of King James the 1st's Reign, upon a Debate in the House of Commons, concerning a general Naturalization of the Scots, made the following † Speech.

Mr. Speaker,

To come to the Inconveniences alledg'd on the other Part ; the first of them is, That there may ensue of this Naturalization a Surcharge of People upon this Realm of England, which is suppos'd already to have the full Charge and Content ; and therefore there

† Works of Sir Francis Bacon, Fol. 1671.

p. 8.

cannot

cannot be an Admission of the adoptive, without a Diminution of the Fortunes and Conditions of those, that are native Subjects of this Realm.

I must have Leave to doubt, Mr. Speaker, that this Realm of *England* is not yet peopl'd to the full. For certain it is, that the Territories of *France*, *Italy*, *Flanders*, and some Parts of *Germany*, do, in equal Space of Ground, bear and contain a far greater Quantity of People, if they were muster'd by the Poll. Neither can I see, that this Kingdom is so much inferior unto those foreign Parts in *Fruitfulness*, as it is in *Population*; which makes me conceive we have not our full Charge.

Besides, I do see manifestly among us the Badges and Tokens rather of Scarcenes, than of Preis of People, as *drown'd Grounds*, *Commons*, *Waters*, and the like; which is a plain Demonstration, that however there may be an over-swelling Throng, and Preis of People here about *London*, which is most in our Eye, yet the *Body of the Kingdom* is but thin sown with People. And whosoever shall compare the Ruins and Decays of ancient Towns in this Realm, with the Erections and Augmentations of new, cannot but judge, that this Realm hath been far better peopl'd in former Times; it may be in the *Heptarchy*, or otherwise; for generally the Rule holdeth, *The smaller State, the greater Population*, pro rata. And whether this be true or no, we need not seek farther, than to call to our Remembrance, how many of us serve here in this Place, for desolate and decay'd Burroughs.

Again, Mr. Speaker, whosoever looketh into the Principles of Estates, must hold it, that it is the *Mediterranean Countries*, and not the *Maritime*, which need to fear Surcharge of People; for all Sea Provinces, and specially Islands, have another Element, besides the Earth and Soil, for their Sustentation. For what an infinite Number of People are, and may be sustain'd

' stain'd by Fishing, Carriage by Sea, and Mer-
 chandizing ? Wherein I do again discover,
 that we are not at all pinch'd by Multitude of
 People : For if we were, it were not possible
 that we should relinquish and resign such an
 infinite Benefit of *Fishing* to the *Flemings*, as it
 is well known we do. And therefore I see
 that we have *Wastes by Sea*, as well as *by Land* ;
 which still is an infallible Argument, that our
 Industry is not awak'd to seek Maintenance
 by any over great Presis or Charge of People.

' And lastly, Mr. Speaker, there was never a-
 ny Kingdom in the Ages of the World, had,
 I think, so fair and happy Means to issue and
 discharge the Multitude of their People, (if it
 were too great) as this Kingdom hath, in Re-
 gard of that desolate and wasted Kingdom of
Ireland ; which (being a Country blest'd with
 almost all the Dowries of Nature, as Rivers,
 Havens, Woods, Quarries, good Soil, and
 temperate Climate ; and now at last, under
 his Majesty blessed, also with Obedience) doth
 as it were continually call unto us for our Co-
 lonies and Plantations.

' The third Answer, Mr. Speaker, which I
 give, is this ; I demand, *What is the worst Ef-
 fect which can follow of Surcharge of People ?* Look
 into all Stories, and you shall find it none o-
 ther than soine honourable War, for Enlarge-
 ment of their Borders, which find themselves
 pent upon foreign Parts : Which Inconven-
 ience, in a valorous and warlike Nation, I
 know not whether I should term an Inconve-
 nience or no. For the Saying is most true,
 tho' in another Sense, *Omne solum fortis Patria*.
 It was spoken indeed of the Patience of an
 exil'd Man ; but it is no less true of the Va-
 lour of a Warlike Nation. And certainly,
 Mr. Speaker, I hope I may speak it without
 Offence, that if we did hold our selves wor-
 thy, whensoever just Cause should be given
 either to recover our ancient Rights, or to re-
 venge

venge our late Wrongs, or to attain the Honour of our Ancestors, or to enlarge the Patrimony of our Posterity, we could never, in this Manner, forget Considerations of *Amplitude and Greatness*, and fall at Variance about Profit and Reckonings.

I hope, Sir, you are by this Time fully convinc'd, that the Conduct of the *late Ministry* in encouraging the coming over of the poor *Palatines*, is sufficiently warranted by the *Practice* and *Example* of the best *Reigns*, and the *Maxims* and *Councils* of our soundest Politicians; yet, for the farther *Justification* of those generous and wise Patriots, who are unjustly aspersed, I shall, in the next Place, take Notice of the vast Advantages that have acciu'd to these Kingdoms, from the Encouragement given to the *French Refugees*, to settle among us; and then endeavour to shew, first, That considering the great Numbers of Men that are yearly sent Abroad, and die in the Wars, a Recruit of Inhabitants was, at this Juncture, very necessary. Secondly, That the *Palatines* that were sent to *New-York*, are well planted, and like to thrive there. And Thirdly, That if the same Care had been taken of the rest, instead of being a *Burden*; they would, in a short Time, have prov'd beneficial to this Nation; nothing being more certain, than that our *American Plantations*, the largest Fountain of our *acquir'd Riches*, yield in Proportion to the Number of People. But to ease both you and my self, I shall refer this to another Letter. In the mean Time, I am, &c.

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